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SUPPLEMENT

TO THE

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ADDRESS TO THE PUBLIC.

CONFESSION OF THE ADVENTISTS — DEFENCE OF THEIR COURSE — THEIR POSITION.

To all who love the Lord's appearing.

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us. And first, as many are expecting from us a—

CONFESSION.

We are ready, in the language of the apostle, to “*confess* unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man.”

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Savior. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of the Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith. With Adventists no reconciliation is needed:—they all understand how it is;—but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in the which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seem so contradictory to those of whom the scriptures (Dan. xii. 10,) have said they “shall not understand;” but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was however only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ, added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our

learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we can not see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men, without so doing.

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Savior's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multifarious positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right*; and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard our opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so, in its most literally minute particular. While we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant

commentators in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and the reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us, were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were put forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines, which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the foundation of "*Millerism*."

With such views of the question, we should have done violence to our own consciences, and been hypocrites before God, had we refrained from proclaiming to the world the time, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls.—And God blessed our labors. A few penniless men, as unknown to fame as were the fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundred of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Savior; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the

churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work, we surmounted obstacles, which we could not have hoped to overcome unaided by Him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We also saw, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a test to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.

Thus we continued waiting and expecting, with no definite time,—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches,—another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law, which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth,—so that on

THE TENTH DAY OF THE SEVENTH MONTH

of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the crucifixion of Christ, the Paschal Lamb—"our Passover," was on the very day,—though not the hour, as some have believed,—of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave-offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate,—as they would require a portion of this year to complete them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this, however, we had very little to do, compared with what we might have done, had we commenced at an earlier day.—The work had been extensively done; yet we did all we could, and embarrassed ourselves by expend-

ing our means in the spread of publications explanatory of that position. But the alarm was every where made; the cry was every where given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more searching test, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the time of Ninevah's destruction? No; he had only preached the preaching

that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.—Jer. xviii. 7, 8. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that this last cry has been a test; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when he "rose up to flee unto Tarsish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Dost thou well to be angry?" We thus have an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgment against this generation and condemn it, for they repented at the preaching of Jonah; but this generation have not repented.

We have also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant.—When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. Had Abraham stopped to inquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son on the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me." No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very

way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son. God has brought us to mount Moriah, and he will deliver us, or provide for us a lamb.

As every cry of land, when a ship is nearing the shore, is an indication of its nearness, although those cries are false; so the fact that God permits his people to indulge the expectation of his coming, is an indication that it draweth nigh. When God led the children of Israel out of Egypt, they had reason to expect they might sooner enter the promised land, than they were finally permitted to; but what was duty in view of such expectations? It was surely to act as though they believed they should enter, and thus to be in continual readiness for it. To have disbelieved they should enter, would have been to sin against God; and they were finally, after approaching the very borders of the land, sentenced to wander thirty-eight years longer in the wilderness than they would have done had it not been for their unbelief. In view of such examples in the word of God, we should do great violence to our views of truth, if, because we were disappointed in the event, we should deny that God was in this movement. We believe that he was in it, that he permitted it, and that wise ends will result from it.

OUR POSITION.

We now find ourselves occupying a time, beyond which we can extend none of the prophetic periods, according to our chronology and date of their commencement. We are also, as we believe, past the time in this year, designated by the types, if they are to be fulfilled chronologically, for the Lord's coming. And the question arises, whether this does, or does not, demonstrate that our position is erroneous? Our opponents contend that time has disproved our whole position. And we, as honest men, wish to acknowledge all that time has proved to be wrong. We admit that it is proved that we do not yet know the definite time; but we have seen no evidence yet to disprove that it is at the very door, that it cannot be long delayed, and that the events are those for which we look.

As we cannot extend the prophetic periods beyond the present time, we can, with our present light, have no more clue to the exact year of their termination: for if there is an inaccuracy in chronology,

we have no means of knowing whether it is one day, one month, or a longer period of time; and it would not be surprising if in a period of 2300 years there should be a variation, more or less, from the exact time. But the fact that we have now run out our reckoning, is not a small evidence that we shall have to wait but a little while for the events which are to mark the termination of those periods.

With regard to future dates, to which some are looking for the termination of the prophetic periods, we can only say that it will be time enough to look to them, when all the intervening time shall have expired. Our only safety is in continual watching: for if there is an inaccuracy in our chronology, these future dates may be as much too late, as ours may have been too early; and the authority, on which such are predicted, is far more questionable than that upon which we have relied.

While we are at the end of our reckoning, which has thus far pointed to the year of our expectations, it may not be amiss for us to examine

THE TRUE CHRONOLOGICAL ARGUMENT WHICH IS CONTAINED IN THE TYPES.

We find that there were various observances under the Mosaic law, which were shadows of good things to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation; but the point of interest, is, how far they are, or are not, to be *chronologically* fulfilled. We find at Christ's first Advent, a portion of the types were fulfilled as to time. Another portion of them were fulfilled, but not as to time. The killing of the pascal lamb on the 14th of April, was chronologically fulfilled by the crucifixion of our Savior the same day; and so was the offering of the first fruits on the morrow after the Sabbath of the pascal week, by his resurrection, the first fruits of those that slept. As God has thus observed times in the fulfilment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled; and therefore, it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month; and the scape goat, on which was laid the sins of the people, and led away into the wilderness the same day, was fulfilled in Christ about the first of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism; and when John next beheld him he exclaimed, "Behold the Lamb of God which taketh away the sin of the world." The high priest also entered the holy of

holies on the tenth day of the seventh month; but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observance at one season of the year; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month; the blowing of the Jubilee trumpet, and the deliverance of captives were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically; and, if it is not necessary that all should be thus fulfilled, it may not be that any must; or, we cannot tell which day, should be thus distinguished. And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies,—were fulfilled on days which had been honored by no observances; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the advent of the Lord. And, therefore, we need to watch continually, in obedience to our Savior's commands, to live with our loins girt about and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the anniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest; and to those feasts which have never been honored by an antitypical fulfilment, we may look with still greater assurance; and yet it cannot be shown but that any day may witness the coming of the Lord. We are, therefore, now occupying a period of time in which we are to take heed to ourselves, lest at any time our hearts be over charged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position therefore, is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return

—having run out all the prophetic periods, according to our chronology and date of their commencement, being at the *terminus* of all historical prophecy; and occupying that point of time, to which the primitive church and the reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King,—not knowing the day or the hour, or when the definite time is; and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his 'appearing, yet willing to tarry here God's time, until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities.

It will be our purpose, the "little while" we may continue here, to present the doctrine of the Advent in all its purity; to show that we occupy the position of the church in its primitive state, in our adherence to the faith which was once delivered to the saints, being built upon the foundation of the apostles, Jesus Christ the chief corner stone; to show, that while we witness both to small and great, we say none other things than those which the prophets and Moses did say should come; to show that we are sustained by the wisest and best men of the church in all ages, and that the churches have sadly departed from the principles of interpretation adopted by the fathers of the church, and adhered to by the reformers, and which are sustained by all the standard Protestant commentators of the English and American school.

OUR VIEWS OF PROPHETIC TIME SUSTAINED BY THE CHURCH IN ALL AGES.

That we are sustained in our views of prophecy by the standard commentators, our opponents do not deny. Our views of prophetic time are neither *new* or *novel*. We are ridiculed for understanding the prophetic days as symbols of years, and yet Prof. Stuart says that "It is a singular fact, that the GREAT MASS of interpreters in the English and American world have, for many years, been wont to understand the DAYS designated in Daniel and in the Apocalypse, as the representatives or symbols of YEARS;" and "I have found it difficult to trace the ORIGIN of this GENERAL, I might say, almost UNIVERSAL custom."—*Hunts*, p. 77. He also says, "For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain and so well fortified against all objections, that most expositors have deemed it quite useless even to at-

tempt to defend them. One might indeed almost compare the ready and unwavering assumption of these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any.—*Ib.* p 8. Prof. Bush, in writing to Mr. Miller, says:—"I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be *very wide of the truth*. In taking a *day* as the prophetic time for a year, I believe you are sustained by the *soundest exegesis*, as well as fortified by the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, Keith, and a host of others who have long since come to *substantially your conclusions* on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so far out of the way as to effect any of the great interests of truth or duty."—*Ad. Her.* Vol. 7. p 38.

Writing to Prof. Stuart, Prof. Bush says:—"I am not inclined precipitately to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the year-day calculations of prophecy, I am abundantly satisfied, and I confess, too, at once to the pleasure that it affords me to find that which is sustained by age is also sustained by argument."—Again he says:—"Mede is very far from being the first who adopted this solution of the symbolic term day. It is the solution naturally arising from the construction put in all ages upon the oracle of Daniel, respecting the SEVENTY WEEKS, which by Jews and Christians have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon the subject, and Eusebius tells us (*Dem. Evangl.* viii, p. 258.—*Ed. Steph.*) that this interpretation in his day was generally, if not universally admitted." "I have in my own collection, writers on the prophecies, previous to the time of Mede, who interpret the 1260 days as so many years, and who are so far from broaching this as a new interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of the principle which came down to them accredited by the IMMEMORIAL usage of their predecessors.

sors."—*Ilucrophant*, Vol. 1, p. 245. With such authority for adhering to the ancient method of computing prophetic time, we are condemned by those who are sustained in their position, neither by Scripture, custom, or common sense.

OUR VIEWS OF HISTORICAL PROPHECY ARE ALSO SUSTAINED BY THE CHURCH IN ALL AGES—THE CHURCH HAS "REMOVED THE OLD LAND-MARKS." !!

Our views of the prophetic symbols, by which it is proved that "we have arrived at a momentous era of the world"—*Prof. Bush*—are also equally well sustained. Wm. Cunningham Esq., of England, an eminent expositor, in speaking of the four parts of Nebuchadnezzar's dream of the great image, says, that they "are respectively applied by Daniel himself to four kingdoms, which have by the *unanimous voice of the Jewish and Christian Churches, for more than eighteen centuries*, been identified with the empires of Babylon, Persia, Greece, and Rome. The Targum of Jonathan, Ben Uzziel, Josephus, and the whole modern synagogue of the Jewish church, Barnabas, Ignatius, Chrysostom, Cyril, and according to Jerome, all the ecclesiastical writers of the early ages of the church; and Luther, Calvin, Mede, the Newtons, Faber, Dr. Hales, Scott, Clarke, Brown, with almost every biblical expositor of any note in the Protestant churches, all sustain this application of this vision; and our application of the remaining visions are equally well sustained; and the only way in which our opponents could avoid our conclusions, was by abandoning these principles. The editor of the Boston Recorder, the standard oracle of the N. E. Orthodoxy, in speaking of Prof. Chase's new views in opposition to those of these standard commentators, says:—"It must needs be ACKNOWLEDGED" "THAT OUR FAITH IS GREATLY SHAKEN IN THE INTERPRETATIONS, ON WHICH, IN COMMON WITH MOST OF OUR OWN BRETHREN, WE HAVE HERETOFORE RELIED: and which forms the FOUNDATION of the baseless theories of Miller" !! And he adds, that "Stuart and Chase have given us new views of the design and purport of Daniel's prophecies, and such as, "we strongly suspect, will ere long obtain universal credence among the reflecting and sober-minded." Dr. Bond, the editor of the "Christian Advocate & Journal," the official mouth piece of the Methodist Episcopal church, in speaking of the same work, says,—"If his views in regard to the prophecies of Daniel, be correct, the long established opinion that the Roman empire is the fourth kingdom of the prophet, must give way to the more successful researches of Dr. Chase. Some other opinions which have been thought to be settled beyond a doubt, ARE TERRIBLY SHAKEN."

Thus it is admitted on all hands that we are sustained in our views of the historical prophecies, and of prophetic designations of time, *by the voice of the Church IN ALL AGES*,—and that it is our opponents who are forsaking the platform of our fathers, and the faith which was once delivered to the saints. And yet they accuse us of introducing *novelties* and *new views*; while the views with which they oppose us are only the product of yesterday. Then why should we be condemned as heretics for adhering to the faith which we received from our fathers? Standing on that faith, we are brought down to our present position,—disappointed in the definite time, and yet assured that yet a little while, and he that shall come will come, and will not tarry. Indeed, so little dispute has there been as to the point of time in this world's history that we occupy, that even one of our opponents, Mr. Morris, exclaims,—"Who does not see 'that all things are ready for the great consummating moral change of this world, which is to follow the sounding of the seventh trumpet, when the kingdoms of this world shall become the empire of Christ'?" *Mod. Chil.* p.55.

That we are on the eve of some mighty and wonderful event, all are ready to admit. It is the burden of the poet's song; and the politician, the philosopher and Christian are all united in the admission, that mighty events are at the door. What is the nature of these events? is the great question at issue.

Respecting this point, there is a diversity of views,—there being three different theories now prominently before the public.

I. *The Belief of the Churches.* According to Mr. Morris, a prominent writer against the doctrine of the Advent, they believe that "under the gospel dispensation, there will be a universal prevalence of Christian principle, the cessation of war, and the war-spirit, settled tranquility, and permanent protection of property and person, the outpouring of the spirit upon all flesh, the conversion of the Jews and Gentiles, and their incorporation into the Christian Church;" "that there is but one resurrection, and one judgment, that both are universal, including the just and the unjust, and that the Second Advent of Christ is immediately connected with them;" "that those who live during the millennium will be fallible, capable of being deceived and misled by temptation;" and yet that there will be no devil to deceive them, Satan being bound during the 1000 years. The churches also believe that the reign of Christ is only *spiritual*; that after the 1000 years Satan, being loosed, will obtain the ascendancy in the earth; after which will be the general resurrection and judgment.

This theory was first broached by Daniel Whitby, who died 1728, and was adopted by such men as Dr.

Hopkins, President Edwards, and others, until for the last century it has been the prominent belief of the Church. During the last 20 years, however, it has been greatly modified by many, who adhere to its general characteristics; and by others in the churches, it has been discarded altogether. Some understand the thousand years of Rev. xx. 4 as 360,000, each day being a symbol for a year. Others understand it as a long indefinite time; and that instead of the whole world's being christianized during that period, the religion of the cross will only be *predominant*, and that sinners, "like the sand of the sea," will still exist on the earth. See *Stuart's Hints*, p. 133. Many are also denying that Christ will ever descend *visibly* to this earth. Prof. Stuart, so often quoted, and who occupies a most prominent position among the Orthodoxy of our country, being at the head of the Andover Theological Seminary, where he has a commanding influence in controlling the theological mind of young aspirants for the ministry, says, that he has "a deeper conviction than ever of the difficulties which attend the supposition of a *personal, actual, and visible* descent of Christ, and the glorified saints to the earth." *Hints*, 2d ed. p. 153. Again, "All the prophecies respecting the appearance of the Messiah are invested with the costume of figurative language." *Ib.* p. 183. And again, "Christ himself assumed a visible appearance" at his first advent "only that he might take on him our nature and die for sin. When he appears a second time, there is no necessity of assuming such a nature." *Ib.* p. 185. As the *visible* coming of Christ is thus rejected by the highest authority in the church, and as the churches feel no alarm at such a rejection, it is but reasonable to conclude that the views of the Prof. are not so much at variance with many in the church. The literal resurrection of the body is also beginning to be greatly scouted. Prof. Stuart says that the kingdom which the saints will inhabit after the resurrection, will be of a nature "incompatible with the residence of material bodies." *Ib.* p. 181. Again, in endeavoring to show that the kingdom of God cannot be a "*mundane, palpable, visible reality*," he says, "It is impossible in the nature of things, that glorified bodies should dwell in and belong to a material world." *Ib.* p. 159. According to the Prof., therefore, God's kingdom will be invisible and unreal; and as the bodies of the saints must correspond to their residence, does he not discard the literal resurrection of the dead? Prof. Bush, another luminary, who is doing as much to mould the mind of the church as any other man in the country, in an elaborate work just from the press, denying the material revivification of the dead, says, "The resurrection of the body, if my reasonings and

expositions are well-founded, is not a doctrine of revelation." p. 5; and "the Second Advent of the Savior is not affirmed to be *personal*, but *spiritual, providential*." p. 9. Many other prominent clergymen, and others, are denying the resurrection, the final judgment, the personal coming of Christ, and end of the world; and as they are unrebuked by their respective ecclesiastical associations, it demonstrates that such views are working like leaven in the churches. Thus, while the believers in a terrene millennium oppose us with a theory that is not 200 years old, those who have thus modified it are departing still further from what has been the belief of the church in all ages.

II. *That commonly called the Literalist's View.* This is a view extensively believed by many in England, who believe with us in the pre-millennial advent of Christ; and it also has many advocates in this country. They believe that we may now look for the return of the King; that with his return the Jews will return to their own land, and Jerusalem be rebuilt; that the Lord will dwell there; that the nations on the earth will go to worship him and keep the annual feasts; that the consummation will not be until the end of the 1000 years, but that at the advent of the Lord, the Man of sin will be destroyed, and the resurrection of the saints and martyrs transpire; that the earth will have a more genial climate and more fruitful soil; that men will be long-lived, and mostly holy; that after this state a short apostasy will follow, and that then the last resurrection and final judgment will take place. This view has many learned and brilliant advocates,—particularly in England—among whom are Bickersteth, Burgh, Fry, Hooper, Marsh, Madden, M'Neil, Noel, Pym, Syrr, Sabine, Stuart, &c., among the clergy; and Frere, Habershon, Viscount Mandeville, Granville Penn, T. P. Platt, and Wood, among the laity. We however are forced to differ from them in some material points. This brings us,

III. *To the Views of the Second Adventists*, by which designation our own views are known to the public. These are contained in short, in the following

FUNDAMENTAL PRINCIPLES,

On which the Second Advent Cause is based.

1. The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous, in their resurrection state.

2. The only Millennium found in the word of God,

is the 1000 years which are to intervene between the first and second resurrection, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced in evidence of such a period in time, are to have their fulfilment in the New Earth, wherein dwelleth righteousness.

3. The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

4. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of the world, and the restitution of all things.

5. There are none of the prophetic periods, as we understand them, extending beyond the present time.

These we believe are immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

These principles have been fully explained in the works of Wm. Miller, and the other numbers of the Second Advent Library. Our belief on all these points are the same as those put forth in the Address of the Committee of the Tabernacle, at its dedication, from which we copy the following:—

“In believing that this earth, regenerated, is to be the eternal abode of the ‘children of the resurrection,’ and that the great and glorious promises of Isaiah and the other prophets which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.

In opposition to this view, there is no trace of any belief in the primitive church from the time of our Savior prior to Origen, who flourished in the middle of the third century.

Bishop Newton says, ‘the doctrine of the millennium was generally believed in the first three and purest ages; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.’

In the first two centuries there was not an individual who believed in the resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received from those who saw our Lord, and heard of him respecting those days.

Thomas Burnet, in his ‘Theory of the Earth,’ printed in London, A. D. 1697, states that it was the received opinion of the primitive church, from the days of the apostles to the Council of Nice, that this earth would continue 6000 years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth.

As Popery arose, it became less prominent, but was revived at the reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Barnabas, Papias, Polycarp bishop of Smyrna and disciple of John, Justin Martyr, Irenaeus, Tertullian bishop of Carthage, Cyprian, Lactantius, Methodius bishop of Olympus, Epiphanius, Paulinus, bishop of Antioch, &c. who were contemporaries or successors of the apostles. This belief was approved A.D. 325, by the council of Nice, which consisted of 318 bishops, from all parts of Europe, Asia, and Africa. In the reformation, this was the belief of Tyndel, Luther, and Calvin. It was also the belief of the martyr Bradford, Goodwin, Gouge, Langley, Bunyan, Wesley, Burnet, the learned Joseph Mede, Fletcher, Horsey, Bishop Newton, Sir Isaac Newton, Milton, Sterry, Cotton Mather, and a host of others. In asserting this doctrine, we therefore only comply with the apostolic command, to earnestly contend for the faith once delivered to the saints.

The accomplishment of this glorious promise must be the next event in historical prophecy, when have been fulfilled all the events predicted which were to precede the consummation; and, be it remembered, that the only prophecies claimed by our opponents to be unfulfilled, are those which they claim belong to a temporal millennium and the restoration of the Jews.

These predictions we have shown, by thus far unanswered arguments, drawn from the word of God, apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to the sure promise of God, made to our Father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the Second Advent, we shall not turn aside from the expectation of the immediate fulfilment of these glorious promises—even if there should be any seeming delay, until we can say, ‘Lo, this is our God; we have waited for him, and he will save us.’ We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Savior come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the ‘fulness of times,’ in the fulfilment of all the prophetic periods, none of which have been shown to extend beyond the present. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church was expecting the Advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their eye at about this period of time. But now the fulfilment of the prophecies, the end of the prophetic periods, and the signs of the times, admonish us that it is truly at the very doors.

To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Eden state, and restore to it the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualizing of the word of God, the wresting its alphabetical and common-sense meaning, or by the sneers, scoffs, sarcasms, or falsehoods of those who oppose us—the principal forms of opposition with which we have had to contend.

When it is shown, by sound argument, and the sure word of God, that no second personal coming of Christ, and restoration of this earth to its Eden state, is taught in the Scriptures, then we shall cease to look for the coming of the Lord; and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present, in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.

In support of our positions, we rest solely upon the testimony of the word of God, in its plain, obvious, and literal acceptation, and as understood by the apostles and their immediate successors. To the law and the testimony we appeal; for we expect none other things but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions or dreams, mere impressions, or private revelations. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." "Search the Scriptures," said our Savior; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God; for when their impressions are gone, their hopes will disappear with them. But the word of God endureth forever, and those whose hopes are grounded upon it cannot be shaken, whatever may betide.

Believing as we do that we are living in the very crisis of this world's history, we have endeavored to be faithful, in presenting to the world the evidence of our belief. In doing this we have not trespassed on the rights of any, or conducted ourselves differently than our enemies acknowledge they would do if they believed with us. And yet to our astonishment, men of all classes and parties have united in opposing us—not with arguments, but with the most malicious falsehoods that a depraved heart could suggest. Why is this? we inquire.—It has been replied that we encourage idleness, and induce men to leave their business, to waste their property, and to leave their families unprovided for. This is not true. While some have thus taught, we have protested against it. Those who "walk disorderly, working not at all, but are busy-bodies," we have felt it our duty, to "command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread," and that they "be not weary in well-doing:"—believing with the apostle that "if any would not work, neither

should he eat," We have, however, advised those who wished to be relieved from the cares of this world for a few days before they expected the Lord, to lay by for a time, and prepare for and await the result. But if this was a crime in us, it is also a crime in those who accuse us. Says a political paper in reference to a mere presidential election:

"Spend the little remaining time in hard work among the doubting, the lukewarm, and the open enemy. Forget business—forget everything but your country till the election is over, and then you will read the result with a clear conscience."—*Mer. Journal.*

And we know that in advocating the present election, more time and money have been expended, a thousand times over, than have been expended in circulating the evidences of the coming of the King of kings. In the opinion of the world, this is, however, all right and proper; but if we act in accordance with our faith, in view of our eternal well-being, we are, by those who do the same things, condemned and censured as inconsistent.

We have advised none to waste their property. But we have taught that we were only stewards of God, and that if any have this world's goods, having the love of God in them, and seeing their brother have need, they will not shut up their bowels of compassion; and also, that if any man can do more good in the advancement of the cause of God than in their regular occupation, they will do so.—But we have examples for thus doing in the days of the apostles. Matthew left a good business that he might follow one who had not even a place to lodge. Peter left the labor which was his living; and so did James and John, and left their father also, to follow the same leader. Many rich men sold their property; and in one place property worth 50,000 pieces of silver was burned up, under the influence of what the world called a *delusion*.

The various falsehoods which have been industriously circulated against us, we have refuted, and in vain challenged the world for their proof. And again we ask, why is it? Why should the preaching of the immediate coming of the Lord awaken such opposition from such different quarters? The gambler, the libertine, the drunkard, and the profane all unite in opposition to this doctrine; and strange as it may seem, the professed church of Christ has united with them in opposing it. How could this be, unless the church had lost her love for the Savior's return?—unless, as Prof. Gaussen, of Geneva, says, "these are times of lax theology and infidelity?" We can conceive why

the profligate and the unprincipled should hate these truths; for it presents to them the judgment, before which dread tribunal they must stand; and it unmasks the hypocrite, and shows his heartlessness, so that he too may hate it.

But why should the child of God—the humble teachable child of Jesus, not love to hear this cry? And yet we know that the church has united with the world, with the profligate, and despiser of that which is good, in ridiculing those who look for the Lord. We therefore feel that the church cannot be right. And we know too that the devil is not on our side. We are therefore encouraged to persevere, believing that we are approaching “the last act in the great drama of the world.” Believing with Prof. Bush, that “If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that *it is just opening upon the crowning consummation of all prophetic declarations.*”

EXPLANATORY NOTE.

[The previous “Address to the Public,” is designed to give the reasons for the course and position we have taken, at the different stages of our history thus far, and to show that all the grand features of our faith—our principles of interpretation—and chronological dates, are sustained by the best authorities and interpreters of the word of God from the earliest ages of the church.

The following “Address to Adventists,” is designed to show that the events for which we are looking—the inheritance and redemption for which we hope, and the position into which we have been brought, are all in accordance with the doctrine, experience, and example of the church in the days of the apostles; and to urge them to hold fast whereunto they have attained. Thus we would commend ourselves to every man’s conscience in the sight of God !]

Address to A dventists.

DEAR BRETHREN AND SISTERS—

Since our most ardent expectations have not been realized, let us humbly, and thankfully, and faithfully improve the time that may yet be allotted to us here.

Like the cloud which the anxious mariner has mistaken for the last headland at the entrance of his long wished-for port—a mistake arising from the fact that all the previous landmarks, and all his calculations showed that his voyage was near its end—the last point to which we have looked for the great deliverance has passed away. The remarkable movement which has resulted from our late expectations, though we may not be able fully to account for it, cannot but be regarded, by every one who has been

materially affected by it, as a most remarkable and instructive providential event. It was entirely unanticipated by ourselves, and equally uncontrolled. *And it has its meaning !*

But even if we were unable to understand the reasons for it, or its purpose, in all respects, it would be our most obvious duty, as it would be our safety, to hold fast the position into which we have been brought. It is safe; for he who is prepared for the coming of the Lord, is prepared for anything which God can allot to a righteous man; and that this is our duty is very evident from the doctrine, the experience, and example of the apostolic church.—And never was our position so clearly apostolic as at the present time. Their hope is

OUR HOPE.

1. *They looked to the regenerated world as their future and immortal inheritance !* So Paul declares in his epistle to the Hebrews :—

“God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, WHOM HE HATH APPOINTED HEIR OF ALL THINGS, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. *For unto the angels hath he not put in subjection THE WORLD (o i k o u m e n e n, the habitable earth) TO COME whereof we speak ;* but one in a certain place testified, saying, ‘What is man, that thou art mindful of him? or the son of man, that thou visitest him? thou madest him a little lower than the angels: thou crownedst him with glory and honor, and didst set him over the works of thy hands, thou hast put all things in subjection under his feet.’ For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him; but we see Jesus, who was made a little (margin, *little while*) lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. * *

* * * * * And for this cause he is the

mediator of the new testament, that by means of death, *they which are called might receive the promise of ETERNAL INHERITANCE.* To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? But unto the Son, he saith, Thy throne, O God, is for ever and ever (*in the world to come*): a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the *foundation of the earth, and the heavens are the works of thine hands.* They shall perish, but thou remainest; and they all shall wax old as doth a garment, *and as a vesture shalt thou fold them up, AND THEY SHALL BE CHANGED:* but thou art the same, and thy years shall not fail. * * *

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth, but now he hath promised, saying, *'Yet once more I shake not the earth only, but also heaven.'* And this word, *'Yet once more,'* signifieth the removing of those things that are shaken, (*the heavens and the earth*) as of things that are made, *that those things which cannot be shaken may remain.* Wherefore, WE RECEIVING A KINGDOM WHICH CANNOT BE MOVED, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire."

The same apostle shows in his epistles to the Romans and the Galatians, that the promise to Abraham, and all who are of his faith, refers to the same "world to come," of which the Son of God is the "appointed heir;" which is to constitute his "kingdom," and which all who are "heirs of God, and joint heirs with Christ," shall receive. "For the promise that he should be THE HEIR OF THE WORLD, (*kosmos*), was not to Abraham or to his seed, through the law, but through the righteousness of faith, for ye all are the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, AND HEIRS ACCORDING TO THE PROMISE. Know ye therefore, that they which are of faith, the same are the children of Abraham. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. So then they which be of faith are blessed with faithful Abraham," as heirs of the world.

Peter is even more plain than Paul, as follows:—

"For this they willingly are ignorant of, that by

the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby (*i. e. the word of God*) the world that then was, being overflowed with water, perished; *but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men.* But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—*2d Peter*, iii. 5—14.

John is also very clear:—

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. He that overcometh shall inherit all (*margin, these*) things; and I will be his God, and he shall be my son."

These having spoken of the inheritance so fully, James merely shows how much consolation may be derived from the promise of it; "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Here, then, it is certainly very clear that the apostles were as singular in their views of a future inheritance, as the Adventists of our time.

And the Lord Jesus would have us hope, and labor, and suffer in view of the same reward:—"Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my father hath appointed unto me: that ye may eat and drink at my table in my kingdom." And again, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." He points us also to that kingdom, in connection with his coming, and the judgement: "When the Son of man shall come

in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom prepared for you from the foundation of the world.*

TIME OF THE RESTITUTION.

2. The apostolic church expected also *that this renovation of our planet would take place in connection with the second coming of Christ.* This is sufficiently plain from what we have already quoted.

Hear Peter on one occasion, even at the "beautiful gate of the Temple":—

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; . . . repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, UNTIL THE TIMES OF RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets, since the world began."

Paul, as we have seen, has shown, that "all things in the world to come," are put, *by appointment*, in subjection to the Son of God. But he adds:—*"Now we see not yet all things put under him."*

When is that to be done? Let Paul answer: "AT HIS COMING. Then cometh the end, when he shall have delivered up (brought back or restored) the kingdom to God, even the Father; when he (the Father) shall have put down all rule, and all authority, and power. For he (the Father) must reign till he (the Father) hath put all enemies under his (the Son's) feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet." AT THE COMING OF CHRIST, then, when death "is swallowed up in victory" all things are put under the feet of the Son of God; and then this delivering up, or restoring of the kingdom to God—that is, to the state in which it was "prepared from the foundation of the world," takes place. Then the grand purpose of the incarnation of the Son of God, "that he might destroy the works of the devil," will have been effected; not that we expect it will be an instantaneous work; indeed, we know not the exact time it is to occupy, but it is to be the result of that one, remaining, final, and promised shaking process, in the day of the Lord, which is to

"dissolve and change the heavens and the earth which are now," and bring into existence, in their place, "a new heaven and a new earth," which are to stand as a "kingdom that cannot be moved," over which Christ shall reign forever and ever.

THE TRUE HEIRS.

3. The apostolic church believed that all who are partakers of the Holy Spirit, and continue to be led by that Spirit, are to be heirs with Christ in the immortal inheritance. The writings of all the apostles abound with this doctrine. It is thus stated by Paul in his epistle to the Romans: "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God, for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father; the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together."

Other portions agree with this:—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. IN WHOM WE HAVE OBTAINED AN INHERITANCE, in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

IMMORTALITY CONFERRED BY CHRIST UPON ALL WHO ARE HIS AT HIS COMING.

4. The Apostolic church expected that, *in connection with the second coming of Christ, all "who are his" would be changed from a state of "mortality" to a state of "immortality."* Paul is very particular upon this point, and speaks of it as indispensable in order that we may be adapted, in our physical nature, to "the kingdom of God." He shows that as God has been pleased to give to different kinds of grain, such a body

as it hath pleased him, so by that change we are to be conformed, in our bodies, to that of "the Lord from heaven": "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

This is to take place at the second Advent: "For this we say unto you by the word of the Lord, that *we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.* Wherefore comfort one another with these words."

SYMPATHY AND SUFFERINGS OF THE EARLY CHRISTIANS.

5. The spirit by which the early believers were united to the Lord *united them also to each other in one body, and this led them to sympathize with each other, as we have seen the Adventists doing. "And the multitude of them that believed were of one heart, and of one soul; neither said any of them that aught of the things that he possessed was his own: but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands and houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."*

6. Such a hope, and such faith, producing such fruits in a world like ours, could not be known without subjecting the partakers of the hope to great tribulation. And though we are told that the early disciples "had favor with all the people," until they were "stirred up" by those in authority or influence among them, it was but a short time before the new "sect" was "every where spoken against," and "counted as sheep for the slaughter."

Their tribulations began by the agency of those, who said "they were Jews (the people of God) but were not" his people. And it is remarkable that the most violent and unreasonable, and confessedly interested opposers of the Advent doctrine and its believers, have been of the professed church of God. If it is clear that the Adventists are the true confessors of the apostolic faith, it is equally clear that our opposers are the true, moral successors of the Jewish blasphemers, sorcerers, and false prophets, and heathen diviners, shrinemakers and scoffers who contradicted the preaching of the apostles,—the successors of the defamers, mobbers, imprisoners and murderers of the apostles themselves.

Not that all who *differ* from us are viewed in this light, we speak of our professed and determined opposers. He that is able let him receive it.—But to the facts.

On one occasion, at Jerusalem, "as they spake unto the people, the priests and captain of the temple came upon them, being grieved that they taught the people through Jesus, the resurrection from the dead, and they laid hands on them, and put them in hold unto the next day."

On another occasion, "There arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, 'We have heard him speak blasphemous words against Moses, and against God.' And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

The death of Stephen was followed by "a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad went every where preaching the word."

At Paphos, a certain "sorcerer, a false prophet, a Jew," who "was with the deputy of the country,"

"withstood them, seeking to turn away the deputy from the faith."

At Antioch, in Pisidia, on one Sabbath day, "came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

At Philippi, where Paul cast the spirit of divination out of the Pythoness, who "brought her masters much gain by soothsaying," "when they saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, 'These men, do exceedingly trouble our city.' And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

At Athens, "certain philosophers of the Epicureans, and of the Stoics, encountered Paul. And some said, 'What will this babbler say?' other some, 'He seemeth to be a setter-forth of strange gods:' because he preached unto them Jesus and the resurrection."

At Ephesus "there arose no small stir about that way, for a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, 'Sirs, ye know that by this craft we have our wealth: moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands, so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.' And when they had heard these sayings, they were full of wrath, and cried out, saying, 'Great is Diana of the Ephesians.' And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre."

THE POSITION AND CONSOLATION OF THE EARLY CHRISTIANS LIKE OURS.

So far, then, there is a striking analogy between

our position and that of the early Christians. The inheritance to which they looked is that to which we look. They expected it at the appearing of Christ.—So do we. Then, also, they expected their vile bodies would be changed like unto Christ's glorious body.—We expect the same thing. They laid hold of his promise by faith, and received the "earnest of the inheritance"—the Holy Spirit—by which they were joined to the Lord; so we endeavor to do. They were united to each other in the Lord, and in the belief of his word, and all they possessed was freely offered for the common good.—So the world declares it is with the Adventists. They were hated of all men for the truth's sake; and while we have so generally shared the hatred of all men, it yet remains to be proved that the doctrine of the Adventists is not, in all that is essential, in accordance with the word of God. And no language so well expresses our state, as that by which the early churches expressed theirs.—We now understand these words of Paul to the Romans: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, for the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

What he says to the Thessalonians, with the change of names, is as applicable as if it were written to us:—"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved,

to fill up their sins always. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? When we could no longer forbear, we sent Timotheus, our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith, that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do toward you. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Peter also speaks as unto us: "But the end of all things is at hand, be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glo-

rified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters; yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

This, then, is the position into which we have been brought of late, by the word, and providence, and grace of God—"to wait for his Son from heaven!" And is it not Scriptural? Is it not in accordance with the doctrine, the experience and example of the apostolic church? Is it not just where the apostle desired the early church to stand? For, says he, "our conversation (*politeuma*, "*community*," or *the state to which we belong*;) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Therefore, my brethren dearly beloved, and longed for, my joy and crown, *so stand fast in the Lord*, my dearly beloved."

CAN WE LOOK FOR THE LORD WITHOUT CONNECTING THE EVENT WITH TIME?

But it is said we have "*fixed the time*—the day—for the coming of the Lord." Very well. Where is the ground of complaint on that account? Certainly not with those who profess to believe the word of God. If they look for the event at all, they must be looking for it on some day. We believe the word of God has pointed out the time when we should "look up, knowing that our redemption draweth nigh," and that that time has now fully come. He who does not believe the time of his coming may be known, cannot look with an expectation of the event. For no man can rationally look for him unless he has reason to do so. Therefore, he who does not look for the coming of the Lord on any day, does not look for him at all. And if a man does believe the time may be known, whether it be one year, a hundred years, or a thousand years in the future, we do not see that it is any more improper, in itself, to expect the event at one time than another.

REASONS FOR MAINTAINING OUR POSITION.

This is our position, why should we abandon or even modify it in any respect? Let any man give us a reason for so doing, *from the word of God*, and we will thank him and comply. It has never yet been done: can any one do it? Can any man show us, from "*the sure word of prophecy*," to which we are admonished to "take heed, as unto a light that shineth in a dark place" where we are, if not on the eve of the Advent of the Lord of glory?—We ask him not to tell us our position within a day, a month, a year, or even a century; but can he tell us within a *thousand years*—can he give us any meaning to the prophecies, which might save us from regarding the command, to take heed to them, as a mere tantalization, if this is not their meaning! Does not everything which has a bearing on the question assure us that we are near that great and decisive event?

Our principles of interpretation have been sanctioned by the combined wisdom and learning, and piety of the church for more than a thousand years,—the received application of the prophecies to events, among us, is in accordance with that which has prevailed in the approved church of God from the days of the patriarchs, and it is confirmed by the history of the world in its mightiest revolutions, its most wonderful and important events, for more than forty centuries: Egypt, Assyria, Babylon, Persia, Greece, Rome, the empire of Napoleon and that of the Turks, with the fallen kingdom of David, all declare to us, as so many unequivocal and ready witnesses, that "He whose right it is," is about to take unto him his great power and reign forever and ever!

The prophetic history of Jewish unbelief, and Pagan profanity, of Papal blasphemy, and Protestant formality, ("*the love of many shall wax cold*") speak to us, from the past and the present, that soon "*the end*" must "*come*!"

The luxury of the world in "eating and drinking," their unrestrained worldly-mindedness in "buying and selling, planting and building;" their indifference and contempt for the plainest calls and warnings of Heaven; all these forms of its abounding iniquity tell us that it is to end by "the day when the Son of man shall be revealed!"

The condition of the nominal church, not only "having a form of godliness but denying the power thereof," but actually denying the promise of Christ's coming, and scoffing at the blessed promises by which we are commanded to "comfort one another," shows that there is but little "faith on the earth," and that the time for "God to avenge his

his own elect that cry day and night unto him," will "speedily" come.

All these things, in addition to "the signs," by which Christ has declared that we may "*know*" that his coming is near even at the door," confirm us in our position. As does the recent movements in the history of those "who went forth to meet the Bridegroom"—the Adventists—their rising to trim their lamps after a season of slumbering and sleeping, the peculiar features of which we cannot but regard as the "pangs" of the "hour" which is to witness the promised deliverance! Let us then stand fast, what remains will soon be over.

PURPOSES OF PROVIDENCE IN THE LATE MOVEMENT.

And should we not consider it as one of the most obvious purposes of Providence, in the late movement, to prepare us to meet the Lord? I do not see how God could have prepared us but by such an expectation of the event as we generally entertained. It brought us where we saw and felt the preparation that was necessary, just as a man sees the preparation he needs to make for death, by being placed upon what he regards without a doubt as his deathbed. Without regard to what any one might think or say of us, it led us to arrange our worldly affairs, to perform our last duties to the world and our friends, to confess and repent of our sins before God, to seek his pardoning mercy, and the sanctifying and sustaining influence of his grace, just as if we had known that we were to stand before God at the time to which we looked.

By the grace of God we were enabled to take our position, by the grace of God let us hold fast till the Lord shall come.

If there is any regret to be expressed, it belongs to those who have not taken this position. For if the Lord had come we should have been safe, as certainly as that he is to appear unto the "salvation of them that look for him;" while many of our opponents would as certainly have been lost, as that "*all liars shall have their part in the lake that burneth with fire and brimstone.*"

If any have been overtaken in a fault—if they see now that they cannot approve, (or rather that God cannot,) what they have done, let them seek to be restored "*in the spirit of meekness*;" but let them be careful that they do not commit a greater fault. If they had "burned their Bibles," or denied the Lord that bought them; if they had been guilty of blasphemy, robbery or murder, they would have whereof to be ashamed, but we know of none whose case we should not rather assume by a hundred fold, than that of the scoffing and cavilling

professed believer in Christ, or the truth-hating unbeliever. Let us then beware, lest in getting out of one snare of the devil, we run into another.

Again, we do not see how the world could have been fully and effectually tested on the subject, but by such an exhibition of our faith as this last movement has furnished. Heretofore, it is well known, the world have complained of an inconsistency between our faith and practice. They heard us profess to be looking for "the end of all things," and they saw us about our worldly business very much as usual; and they charged us with being *hypocrites*. But now, God, in his providence, has brought us to the test as never before; our worldly neighbors have seen us leaving our fields, our merchandize, our work-shops, our various offices and pursuits of honor and profit; some even have freely devoted the last cent, and what is the verdict of the world? Has this satisfied them either that our hopes are any more worthy of their regard, or ourselves more worthy of respect? Let the denunciations and clamors of the pulpits and presses of the land, and the responses of the mobs, which have even forbidden us the rights of all American citizens, answer! Like our Master we may say, "We have piped unto them and they have not danced, we have mourned unto them and they have not lamented!" So let it be! God is faithful! God is just! And "wisdom is justified of all her children."

The professed church and the world have been fairly tried. Our hope has been derided, and the word of God has become a theme of scoffing by them; and for the want of everything in the form of truth to bring against us, scarcely anything that falsehood and slander might invent has not been resorted to. And it is a matter of no small consolation to know, that while the community have been so ready to give credence to the reports which have been traced to the unblushing malignity of a poor specimen of human nature that was depraved enough to become the agent in fulfilling a prediction of the Savior which refers to this time, "The son shall rise up against the father, the daughter-in-law against the mother-in-law, and a man's foes shall be they of his own house," although the greatest anxiety has been manifested, and our transactions have been open to the inspection of all, and not a few, who have formerly been engaged with us and were familiar with our operations, were ready to stand forth against us—still, nothing has appeared, for which any one could be found responsible, in view of which a Christian has reason to be ashamed.

Let us hold fast where we are, and we can have

nothing to fear! And everything for which we hope is lost if we do not! It appears to be very clear that there can be no other slumbering and sleeping time, that is to be followed by the cry of preparation. He who sleeps now, will be likely to be waked up by the coming of the Lord himself!

SPECIAL DANGERS OF THE ADVENTISTS AT THE PRESENT TIME.

The dangers to which we are now particularly exposed lie right over against each other, on each side of the narrow path we are required to take. And God has both anticipated them, and provided that we may guard against them.

1. *We are in danger from the world.* And two cases are evidently brought forward for our special admonition: "Remember Lot's wife!" says the Savior. And Paul refers us to another: he enjoins upon us to be "looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The birthright and the blessing were to Esau, what the inheritance and blessing of Christ are to us. Though it is the duty of most of us, while we are in the world to have something to do with the world, still we should be very careful in resuming our worldly avocations, and see to it that we do not jeopardize our hope for any temporal engagements. We should not allow our hearts to be overcharged with cares of this life, nor can we leave the duties of this life altogether. While we guard against the danger, let there be no just ground of reproach to the cause of Christ on this account.

2. *Our faith is to be tried.* "When the Son of man cometh shall he find faith on the earth?" We shall be in danger of giving up the promise through unbelief, on the one hand, and of falling into visionary speculations upon it, on the other. So far, our faith has been tried by our particular views of the times connected with the promise in the word of God; and now that our more minute calculations have shown that we may have relied with too much positiveness upon the authorities by whom we have been guided in chronology, we may be in danger of falling into an error by rejecting the prophetic periods entirely, or by an unqualified opposition to all further investigation of their termination.

A little caution, however, may be needed in this.

While we remember not to trust too much to mere human authority, let us also remember that these times are a part of the "sure word of prophecy, to which we do well that we take heed." And it is as true as ever that "at the time appointed the end shall be;" and that God "in his times shall show who is the blessed and only Potentate, the King of kings, and Lord of lords. And these are as worthy of consideration as if we had never heard an opinion of them before. We have adopted the very earliest dates, worthy of confidence, for our views, and we shall never regret that we gave the subject so early attention; and now, while we carefully guard against trusting to any calculation which looks into the future, it is possible that we may have our attention called to others, that should be regarded with special interest.

LATEST TIME FOR THE ADVENT.

Indeed, it may not be amiss, here, to glance at the most discouraging view of the prophetic periods, which, on any supposition, we can take. Guided only by the fulfillment of the seventy weeks, which were evidently intended to seal, or make sure the vision of the 2300 years, the extreme point to which the shorter period could be extended would be A. D. 37. Supposing Christ to have been cut off in the spring of A. D. 34, in the middle of the week, and there is scarcely an authority of any note which supposes his death should be dated even so late as that, the remainder of the week could extend only to the autumn of A. D. 37, and of course the longer period cannot extend beyond the autumn of A. D. 1847.

The dates of Hengstenberg for the beginning and end of the seventy weeks would carry the termination of the longer period to the autumn of A. D. 1846. There has always seemed, however, too much conjecture for these dates to entitle them to our confidence. There are other points much nearer to us which are even more worthy of consideration. And allowing, as we have some reason to do, that there may not be an exact termination of the longer period, as to a month or a day, we have much more reason to cherish a constant expectation of our deliverance, on our received dates, than to look for an hour into the future.

But we have referred to these future dates only that we may look at the matter in its worst light. The dates we have adopted have been considered the most correct, and in accordance with them we have expected the end. How could we have done otherwise? It must lie, we may say, between us and the point to which these later dates carry us.

If our time—or that which we have adopted, from the most competent authorities, as the basis of our

calculations—has failed, God's time has not. "*Blessed is he that waiteth, and cometh to the 1335 days.*" "*Thou shalt stand in thy lot at the end of the days.*" This is the time of trial and the time for prayer. The Savior refers us to the case of the widow, who was dependent upon the unjust judge for redress under her grievances, to show us both the circumstances of God's elect under the seeming delay of the promise, and that incessant and persevering prayer will prevail. In her case there was but one motive to induce the ungodly judge to act—his convenience.—"I will avenge her, lest by her continual coming she weary me." What would such a being care for the wrongs of a widow?

In the case of God's elect, there are the strongest motives on the part of God—they are as "the apple of his eye." All his purposes, all his promises, all his attributes assure them of deliverance. If the importunities of a widow prevailed with the unjust judge, "shall not God avenge his own elect that cry day and night unto him? He will avenge them speedily!" The faith that lives through the trial shall be honored of God!

3. *Our patience is to be tried.* "Here is the patience of the saints." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Let us then keep in view the inheritance. "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have returned; but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

Let us remember that it is to be received "at the appearing of Jesus Christ."

Let us seek, and submit to His Spirit which shall quicken, or change our mortal bodies, "at his coming," so that "when he who is our life shall appear, we may also appear with him in glory."

CONCLUSION.

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing, but contrariwise, blessing; knowing that ye are

thereunto called, that ye should inherit a blessing. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Let us cherish the spirit of hospitality, and though we may not have "the apostles" of the early church, at whose feet we may lay our possessions or the avails of them, let us lay them at the feet of the great Apostle and High Priest of our profession, Christ Jesus, and as faithful stewards, use them as those who expect to give account to him that is ready to judge the quick and dead.

And let us rejoice that we have been accounted worthy to occupy the position we do, in these last days. The fire of the Refiner and Purifier will only purge away the dross and tin. We shall come forth like gold seven times purified. "If ye suffer for righteousness sake, happy are ye! And consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye

holy; for I am holy.' And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Address to the Opposers of Our Hope.

BRETHREN.—Having expressed our views so freely to those who love the Lord's appearing, and to Adventists in particular, permit us, in conclusion, respectfully to address a few remarks to yourselves.

It has been with no little interest that we have watched the signs of the times in the moral and theological world for the last few years. We have been deeply interested in the study of the prophecies, and their application to fulfilled and unfulfilled events; and the views of those who are the most instrumental in moulding the minds of the church and the world,—in giving shape, and tone, and direction to the opinions of the various classes of society,—have not been regarded by us with indifference.

From a serious and prayerful consideration of the great question of the Second Advent, we have been led to the belief, that, to fulfill the Scriptures, it must precede that glorious period predicted in prophecy, and known among theologians as the "millennium;" and that it is the next predicted event which is to transpire in the fulfillment of the historical prophecies. We have also believed that the definite time of its occurrence was foretold in the Scriptures. In embracing these views, it has been our fortune to differ from the great body of the church and the world. And, not wishing to believe, or to communicate to others erroneous views, we have anxiously examined all the various arguments which you have put forth in defence of your various positions, hoping that if we were in error, we might see the truth and embrace it.

In arriving at our conclusions, it never occurred to us that such views of prophecy would, in the least, affect our relation, or our intercourse, with any of the Christian public. That they would be unpalatable to ungodly sinners, we had every reason to expect; but that any, within the pale of the respective evangelical churches, should love, any the less, a brother, for his believing in the near coming of Him who has promised that he will come again, we did not suppose. The manner,

therefore, in which the doctrine has been met and replied to by some of your number has greatly surprised us.

We expected that if these views were essentially erroneous, that the literary and theological giants of these days would at once expose their fallacy, and unravel the sophistries by which they were supported, if indeed by such they were. And while we were thus looking to the men of mind and of learning in our land, we would have been ready to have received any opinion of theirs, in preference to our own, if it could only be shown to be equally well sustained,—so much more confidence had we in their judgment, than in the judgment of our humble selves. But for a long time we looked to the church in vain, for any attempt at a refutation of the doctrine of the pre-millennial Advent. The question was considered as unworthy and beneath the notice of grave and reverend theologians. We, however, saw that this doctrine was sustained by argument; and argument, too, which, unless it could be fairly answered, would demonstrate its truth. We saw also that this was a question respecting which the Scriptures are not silent; that it was the universal belief of the church at the earliest period of its primitive history; and it has been embraced by those who were wise and learned in all ages, and who are respected and esteemed by the generations who have succeeded them. And we saw that the principles of Scriptural interpretation, by which these conclusions are sustained, are those which have been adopted by all the standard Protestant commentators. In that stage of the controversy, the argument was certainly on the side of Mr. Miller.

Time passed on; and this doctrine began to be received into favor by the people. It then began to attract the attention of the watchmen on the walls of Zion, and of the public at large. But, then, instead of being met by argument, the question was treated with scorn and ridicule by many from whom we expected better things. It is however due to numbers who have opposed this doctrine, to say, that they never have manifested such a course respecting it. We still saw nothing to oppose this doctrine, which, in our opinion, could refute the evidence by which it was sustained.

But, as time passed on, and the public became more deeply interested in the contemplation of this thrilling subject, various individuals attempted to show its fallacy, and various arguments and theories were advanced to disprove it. We then expected that the question would have a fair and impartial examination, and that if it could be set

aside by logical and Scriptural reasoning, it would certainly be done. But, in this, we were disappointed.

We have no fault to find with the spirit with which some of you have written; but we are sorry to say that others of your number have manifested, that while they disbelieved, they also despised that they would disprove. And the arguments of all, have been to us any thing but evidence of the untenableness of our position. Your views have been so various, that you have often been more opposed to the views of each other, than you have to our own; and yet however various your opinions may have been, they have attracted little opposition from others, while all have been ready to wage war against those we cherish. Permit us to call your attention to some of the

CONTRADICTORY OPINIONS,

you have put forth in opposition to the doctrine of Christ's immediate appearing.

Mr. Dowling assured us that the 70 weeks of Daniel are 490 years, and that the 1260 days of Daniel vii. 25, are the 1260 years of the Papal supremacy; but he contends that the 2300 are only 1150 days, and were fulfilled in Antiochus.

Mr. Hazen attempted to show that it was "A False Alarm," assuming that certain great events had not yet occurred, which must transpire before the Advent.

Mr. Dimmick endeavored to prove "The End not yet," because the resources of the earth are not yet exhausted; and because in past ages, various individuals at different times were looking for events which never occurred; and therefore the Scriptures could not predict the end of the world at about this time. Such reasoning, we were convinced, could not decide a question of this magnitude, which depended entirely upon other data.—And yet these pamphlets were eulogized as an effectual cure for "Millerism."

Prof. Stuart's "Hints," next appeared. He contended that the 2300 days of Daniel were not 1150, but 2300 literal days, and that the 1260 which Mr. Dowling admitted to be years, were also only days. And the greater part of Daniel's prophecies he applies to Antiochus, while those of John were applied to Nero.*

Mr. Morris succeeded him, and admitted that the

* Says Mr. Hinton, another opponent, in reference to this application in Stuart's "Hints,"—"We waive the objection that, in the opinion of most commentators, the Revelations were not written till after these events occurred." *Proph. Illustrated*, p. 230.

1260 days are years, but denied that the 2300 are. He also admitted that Rome is the fourth empire, symbolized by the legs of iron and fourth beast.

Prof. Chase denies that the fourth kingdom can be Rome, but claims that it is the kingdom of Antiochus; and he interprets the 2300 days to be half days, and the 1260 whole days.

Prof. Bond, in a series of articles, expressed himself as not satisfied with any of our historical or chronological data, even when sustained by the best of authority; and while he was dissatisfied with every feature of our position, every application of the Scriptures, and every chronological date, yet he did not give us what in his opinion would be the true exposition, and the correct dates for the various historical events to which reference has been made.

Dr. Weeks came forward with his one hundred and sixty mistakes; and yet to make out his mistakes he was not only obliged, sometimes, to take opposite ground, and thus contradict himself, but he demonstrated that he was more anxious to find out mistakes in our theory, than he was to present the truth of his own.

Dr Jarvis admits that the days of Daniel and John are years, that our application of the symbols is correct, and that the events for which we look are those which are to be expected; but he denies that we can have any clue to the commencement of the prophetic periods.

Professor Bush, while he argues that we are mistaken in the nature of the events for which we look, yet he admits the soundness of the principles of interpretation by which we have been guided, that the days of Daniel and John are years, that Rome is the fourth kingdom, and that this is the very crisis of this world's history, where the prophetic periods terminate, and the everlasting kingdom is to be set up.* And,

Rev. I. T. Hinton, of St. Louis, in an elaborate work, also admits that each of the visions of Daniel extend to the setting up of God's everlasting kingdom, and that the 2300 days and other periods, are years and expire *about this time*; but he denies the personal coming of Christ, or literal end of the world,—supposing that we are now passing through its last changing process.

When doctors disagree, who shall decide? Amid such varied and contradictory views, which shall we choose? Thus in comparing your respective opinions with each other, and with our own, we have found no harmonious views of the Scriptures in which even yourselves can agree. And there is no point in our belief but what is sustained by some of your number.

POINTS IN OUR BELIEF SUSTAINED BY OUR OPPONENTS.

In interpreting the 2300 days as years, we are sustained by Prof. Bush, Mr. Hinton and Dr. Jarvis.* That the 1260 days, 1290, &c. are years, is admitted by Mr. Morris, J. Dowling,† Prof. Bush and Dr. Jarvis; that the 2300 days commence with the 70 weeks, Prof. Bush does not deny; that Rome is the fourth empire, symbolized by the legs of iron and fourth beast, is admitted by Prof. Bush, Dr. Jarvis, Mr. Hinton,‡ and Mr. Morris; and that the little horn of Dan. vii. is Papacy, is admitted by the same §; that the

* In speaking of the application of the 2300 days to the time of the persecution of Antiochus Epiphanes, Dr. Jarvis says: "This interpretation would of course be fatal to all Mr. Miller's calculations. It is not surprising, therefore, that it should be eagerly embraced by many of its opponents. But with all due deference, I think there are insuperable difficulties in the way of this scheme, which makes Antiochus Epiphanes the little horn." "I make no difficulty therefore in admitting the evening-morning to mean a prophetic day." (Sermons, p. 46.) He further says, that Daniel was told to shut up the vision, "because the fulfilment of it should be so far distant: a strong collateral argument, as I understand it, for the interpretation of 2300 prophetic days." (10. p. 47.) And, "The vision is the whole vision of the Ram and He-Goat." p. 45.

† Says Mr. Dowling, "I believe as Mr. Miller does, and indeed most Protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist. After comparing these passages, and the entire prophecies to which they belong, with the history and character of Papacy, I cannot doubt that this is the mystical Babylon, whose name is written in Rev. xvii. 5, and that when the 1260 years are accomplished, then shall that great city Babylon be thrown down, and shall be found no more at all." (Reply to Miller, p. 27.)

‡ Of the extent of the visions of Daniel and John, Mr. Hinton says:—"The dream of the image, the vision of the four beasts, that of the ram and he goat, and the 'scriptures of truth,' give us four detailed descriptions of the history of the world, from the time of Daniel to the 'time of the end;' and the apocalyptic visions refer to the same period as the latter portion of the prophecies of Daniel." (p. 25.) "The dream of the image is of the greatest importance; it leaves without excuse those who would reduce the remaining prophecies of Daniel to the narrow compass of the little acts of the reign of Antiochus Epiphanes. Nothing can be clearer than that the gold, the silver, the brass, the iron and the clay are designed to cover the history of the world in all its successive ages." p. 27.

Again he says,—"We think our readers will concur with us, and with the great mass of writers on prophecy, that the 'ten horns,' or Daniel's 'fourth beast,' and 'the beast rising out of the sea, having seven heads,' of the Apocalyptic visions refer to the ten Kingdoms into which the Roman empire was divided. Of the identity of the ten-horned beasts of Daniel and John, there can be no reasonable doubt." p. 232.

§ Says Mr. Hinton,—"*If any other events of history can be set forth and made to fill out all the particulars mentioned by Daniel and John, we should be happy to see them stated; till then, we shall believe the little horn rising up amidst the ten horns, and having three of them plucked up before it, to refer to the rise of the Papacy in the midst of the kingdoms into which the Roman empire was divided in the sixth century.*" p. 237.

exceeding great horn of Dan. viii. is Rome, Dr. Jarvis and Mr. Hinton admit; that the 2300 days extend to the resurrection of the dead, and Christ's Advent, and that God's everlasting kingdom will then commence, they also admit; while Mr Morris asks, Who cannot see that all things are now ready for the sounding of the seventh angel?

Thus there is not a point that is essential to this question, but some of you admit that we have the truth respecting it. And while there is no agreement among yourselves, is it strange that we should adhere to a belief, every feature of which has been admitted to be correct by those who have written against us?

But you reply, The time has proved the fallacy of your position; and, as honest men, you are bound to relinquish it. How has time proved the fallacy of our position? You reply, that the time when we expected the event has passed, and the event has not occurred.

We admit that we were mistaken in the definite time; and that the time in which we expected the Lord has passed, without our witnessing the events for which we looked. And, as honest men, we will relinquish all that is thus disproved. We admit that it is thus proved that we do not know the definite time, and we relinquish that part of our position; and we also confess that if we have ever censured any for not believing with us in the exact time, we have done wrong, and we humbly ask the forgiveness of all such. But we have no recollection of ever having censured any for not being able to see the exact time. If we have, our writings are before the world. That we have, at times, been severe on our opponents, we admit; but this has been, not because any could not see the definite termination of the periods, but on account of the manner in which such have treated the affirmative of this question and its advocates. Yet if we have been unjust, or unnecessarily severe, we ask pardon; but we believe that our columns will not suffer, in this respect, by a comparison with the writings of our opponents. We wish that we might never be obliged to resort to severity;* but where our opponents lead, there we have been obliged to follow. We thus acknowledge, and confess, all that has been proved to be erroneous. If anything more is proved to be erroneous, we will confess that also. But while you ask us to confess, is there nothing to confess on your part?

You, however, because we are disappointed in the exact time, would have us also relinquish our hope of the event. But can the event be proved to be any the less certain because it was not consummated at the time expected? By no means. If that were fair reasoning, the doctrine of a temporal millennium, which has been supposed by the church, several times, to have been actually commenced, would thus long

since have been proved to be a fable. We may be mistaken in the exact time, and yet we may, in accordance with the command of our Savior, know that it is at the very doors. We may be mistaken in the exact termination of the prophetic periods; and yet there may be some inaccuracy in our chronology, or in the date of their commencement, which, when the time of such variation shall have passed, will bring the event.

It will therefore be necessary, before you can with any grace call upon us to relinquish our hopes, for you to demonstrate that the periods of Daniel and John are not years, that they do not terminate at about this age of the world, that the prophetic symbols do not shadow forth events to the setting up of God's everlasting kingdom, that the seventh angel is not about to sound, and that its sounding will not usher in the resurrection and judgment, that the reign of Christ will not be personal and pre-millennial, and that the saints will not reign on the earth. If those doctrines are truths, we occupy the only scriptural ground. If they are not Bible doctrines, we wish to see them disproved. But, as yet, we have not been satisfied of the soundness of the arguments which have been advanced to disprove them. And, be it remembered, that in the discussion of these questions we stand on the ground which the primitive church occupied; and, from which, you, who oppose us, have departed.

PROPHETIC DAYS NOT DISPROVED TO BE SYMBOLS OF YEARS.

That the days of Daniel and John are years, you all admit to be no modern interpretation; and you admit, those of you who deny that they are years, that you are giving a *new* interpretation to prophetic time.* In respect to this, it must then be admitted, in accordance with all rules of debate, that until you shall disprove that they are years, they must be thus considered. It therefore devolves upon yourselves to disprove our position on this point; for, standing, as we do, on the old established belief of the church, we are only the defendants in this part of the controversy, while you are the plaintiffs; and if we are incorrect in this particular, then, "not only has the whole Christian world been led astray for ages by a mere *ignis fatuus* of false hermeneutics, but the church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, light-house, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending."—*Bush*.

And how have you attempted to prove these re-

* See page 7.

spective periods to be only literal days? Your principal argument has been to show that if days, in the Scriptures, were always used as symbols of years, it would lead to an absurdity. This is admitted by all; but that does not prove they can never be thus used. When events, or a series of events, are historically announced in plain simple and literal terms, it would be absurd to express the predicted time of their fulfilment in other than in the same plain and literal manner. But it does not follow when predictions are mystically and symbolically expressed, that the time of their fulfilment must necessarily be in literal language; on the contrary, the analogy would require that the time be expressed *symbolically*.

As Prof. Bush has expressed your argument, it amounts to this:—"The chronological periods attached to all *literally* expressed prophecies are found to be themselves *literally* and not *mystically* expressed. Therefore, the chronological periods attached to all *symbolically* expressed prophecies, must be themselves *literally* and not *mystically* expressed." This is the whole of your argument on that point, and you must all admit that it is entirely fallacious. As Prof. Bush says, it "is a gross *non sequitur*. It is reasoning from *unlike* to *unlike*. More is put into the conclusion, than had appeared in the premises. You will not be surprised, therefore, at the intimation that the whole form of your argument, based upon this ground, dissipates itself as completely as the famous waterfall, in Switzerland, where the water is precipitated from so vast a height that it turns to mere vapor before it reaches the bottom of the declivity."—*Hierophant*, Vol. 1, p. 246.

The only other argument advanced with much assurance on your part, is an attempt to show that the events, thus symbolically expressed, are, by history, shown to have had their fulfilment in literal days. But those among you, who have considered yourselves the most successful, have never claimed that you could show the *identical history* containing such a fulfillment; yet you have claimed that *if* you could find such a history, there would be *no doubt* but that these days would be shown to have been literally fulfilled; and those of you who make the 2300 days, whole days, or half days, prove an *exact* fulfillment by the same supposition.

Says J. Dowling "We are not informed by any historian exactly how many days elapsed between the time when Athenaus stopped the daily sacrifices and the 25th of the month Casleu, when Jupiter was worshipped in the temple. Had we been thus informed, *I have no doubt* that we should find it to be exactly fifty-five days."—*Reply to Miller*, p. 18. This, added to Mr. Dowling's other time, is the *exactness* with which he proves these days to have

been fulfilled in *half days*. Prof. Stuart, in showing them fulfilled in *whole days*, is no more *exact*. Prof. Chase, in showing the fulfilment of this period in *half days*, is equally unable to find the history of an *exact* fulfilment. He says, "Respecting the precise day when that fragment commenced, when the daily sacrifice was actually taken away, *the histories* which have been transmitted to us are *silent*. [*Remarks on the Book of Daniel*, p. 72.] Again, he says, "There is no room to *doubt*, that were our *histories* a little more *complete*, were they as *definite* as the *prophecy*, the *harmony* between the *prediction* and *fulfilment* would be found to be *absolutely perfect*!"

In speaking of the fulfilment of another of the prophetic periods, Prof. Stuart says: "The very manner of the expression indicates, of course, that it was not the design of the speaker or writer to be *exact* to a day or an hour. A little more or a little less than three and a half years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness, but a mere generalizing of the period in question." Again he says:—"Here is the often repeated and peculiar period of three and a half years, being only a *few days* of *excess* beyond that measure of time. By this small excess of only a few days, no one of course can be stumbled: for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated and already become so famous, a *statistical exactness* would or could be aimed at?" And again:—"A statistical exactness cannot be aimed at in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric."

Thus, upon your own admissions, you who deny that they are years cannot prove that they have been fulfilled in so many literal days. And in the application of the prophetic symbols, which these periods measure, to the events, there is as great a want of exactness. Therefore, yourselves being judges, these periods have not yet been disproved to be years; and until you bring some new and more conclusive arguments, you cannot ask us to relinquish this position.

Those of you who admit they are years, and only dispute our dates for their commencement, have also failed to show more harmonious or authentic dates from which to reckon. Of the 1260, 1290, and 1335 days, Mr. Dowling says:—"If I am asked the question,—As you reject the interpretation Mr. Miller gives of these prophetic times, can you furnish a better? I reply, *I do not feel myself bound to*

furnish any.—[Reply to Miller, p. 25.] And for a commencement of the 2300 days, Dr. Jarvis is too modest to hazard an opinion, and says: "I would rather imitate the caution of the learned Mr. Mede with regard to the time of the great apostasy, 'and curiously inquire not, but leave it unto him who is the Lord of times and seasons.'"^{*} Even Dr. Weeks, who numbers every thing under the head of mistakes; and Prof. Pond, who is dissatisfied with ev-

ery date in our prophetic calendar, are equally unable to give us any better dates upon which to build our faith. If, therefore, we are essentially incorrect, none of you, according to your own confession, are capable of correcting our chronological errors.—And none of you have yet been able to prove from any history or chronology that we are far from the truth in the commencement of any of the prophetic periods.*

^{*}Nothing is more evident than that our opponents are more anxious to destroy Mr. Miller's theory, than they are to give us the truth; and that in attacking his views, they take it for granted he is in error; but they have sometimes been obliged to admit that he was correct, and they in error.

Said Dr. Jarvis; "Mr. Miller in his eagerness to make out his scheme, absolutely falsifies the language of the Bible. He makes Jehoram to have reigned five years, where the Scripture positively says he reigned eight; and between Amaziah and Azariah or Uzziah, he introduces an interregnum of eleven years, for which he has not even the shadow of an authority in the Bible. He quotes indeed chapters 14 and 15 of the 2d book of Kings; and this may be sufficient for those who are ready to take his opinions upon trust. But if you examine the chapters to which he refers, you will be astonished to find that there is not in either of them one word upon the subject." Sermons, p. 55.

In his preface to his Sermons, Dr. Jarvis makes the following correction of the above. He says:

"It will be seen, that in speaking of the curtailment of the reign of Jehoram the son of Jehoshaphat from eight to five years, and the introduction of eleven years of interregnum between the reigns of Amaziah and Uzziah; he has censured Mr. Miller in too unmeasured terms. These particulars he is bound to explain.

It would have been easier, and perhaps more advantageous to the author, to have made the alterations silently, and omitted the censure. But would it have been equally honest?

In preparing the Introductory volume of his Ecclesiastical History, he had carefully avoided reading modern writers on chronology, for fear of being biassed by their systems. For this reason he had never read the learned work of Dr. Hales; and though familiar with Petavius, Usher, and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. But these great writers being entirely silent as to any interregnum in the kingdom of Judah, the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted 2 Kings xiv., xv., without mentioning the verses from which he drew the inference; and it was not till the author had read Dr. Hales' Analysis, that he saw the correctness of that inference. If this admission gives Mr. Miller any advantage he is fairly entitled to it. We cannot for one moment suppose that he knew anything about Dr. Hales or his work. As a plain unlettered man, his perspicuity in reading his Bible, and his Bible only, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should, from the mere examination of the Bible, have arrived at the same conclusion. The censure, however, in the sermon, holds good with regard to the reign of Jehoram, the son of Jehoshaphat, 2 Kings viii. 17, 2 Chron. xxi. 5; but being equally applicable to Archbishop Usher, should not have been laid particularly at Mr. Miller's door."

NOTE. Dr. Jarvis is equally incorrect, and Mr. Miller right, in respect to the reign of Jehoram. We find by 2 Kings iii. 1, that "Jehoram the son of Ahab began to reign over Israel in Samaria, in the 18th year of Jehoshaphat, king of Judah, and reigned 12 years." Jehoshaphat must therefore have lived to the 8th year of Joram of Israel; and as Jehoram of Judah began to reign while his father was king, in the 5th year of Joram of Israel, he must have reigned three years with his father, and five alone.

THE CONNECTION BETWEEN THE 2300 DAYS AND SEVENTY WEEKS,

Which was first discovered by Hans Wood, Esq. of Ross Mead, Ireland,—[*Hale's New Anal. Chron.*, Vol. 2, p. 564.] is an important question in deciding respecting the termination of the longer period.—And although it has been one of the great questions at issue between us, it has as yet never been fairly met by any of our opponents. It has been claimed by us that the meridian glory of the Medo-Persian empire, as symbolized by the commencement of the vision of the 2300 days, was at the very time from which the seventy weeks are dated; that when the explanation of the seventy weeks is given to Daniel, it is given him by the same angel Gabriel, who had been commanded to make Daniel understand the vision, and who now commands him to understand the matter and consider the vision; and that the seventy weeks are cut off, as the original of "determined," should be rendered, showing that they must be cut off from the preceding given period of 2300 days. This argument we do not recollect that any of you have attempted to meet, except Mr. Dowling, who denies that the *the*, in the phrase "the vision," is in the original of Dan. ix. 21. But as the argument has ever referred to Dan. ix. 23, instead of the text to which Mr. Dowling's denial has reference, it would remain unaffected by his denial, even if his assertion were true: but, unfortunately for Mr. Dowling, the *the* is as much expressed in the original of his own text, as the letter

^{*} Prof. Stuart, in speaking of those who were looking for the Lord in A. D. 1843, whom he calls "the men of April 3d, 1843," says:—"In respect to these, if I may be allowed, for a moment, to interfere, I would respectfully suggest, that in some way or other they have in all probability made a small mistake as to the exact day of the month, when the grand catastrophe takes place, the first of April being evidently much more appropriate to their arrangements than any other day of the year." [Hints, p. 173.]

The New York Observer of Feb. 11, 1843, says:—"When we take into account Prof. Stuart's suggestion, that there is probably an error in the calculation, and that Miller's end of the world should be put down to the first of April instead of the 23d, we think there is enough in these considerations to quiet every feeling of alarm."

The above suggestions are not only unworthy of their authors, but the dates referred to, April 3d and 23d, were not named by us, and were only named by our opponents, for the purpose of ridicule.

e is in the word *lov'd*, when it is abbreviated by an apostrophe ('). This, no Hebrew scholar has as yet denied; but Mr. Dowling's superficial knowledge of that language did not enable him to perceive that the article *hai*, the, was expressed by the Hebrew points. He was therefore led into that error; and Dr. Weeks, following Mr. Dowling, numbered it in his catalogue of Mr. Miller's "mistakes."

That the Hebrew of "determined" is more literally rendered "cut off," has not yet been denied: while the best scholars among our opponents admit it. The connection therefore of the seventy weeks and 2300 days, has not been disproved by any arguments advanced against the affirmative of that position. Dr. Hales calls this the "simple and ingenious adjustment of the chronology," and says, "This chronological prophecy, (the 70 weeks) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days." [*New Anal. Chro.* B. 2, p. 563.] We are consequently warranted is still adhering to our date for their commencement.

We thus find all our arguments, in support of our chronological data, are unmoved,—with the exception of the effect which *time* may have produced, as far as exactness in their termination may have been contended for; and while our opponents would move us from the great prophetic and historical landmarks, we are offered nothing in their stead, but a "blank and dreary uncertainty."

In your application of the prophetic symbols of the historical prophecies, no one has attempted to show that the events to which we have applied them do not correspond with the predictions in every particular. While, on the other hand, in your applications to correspond with your literal interpretations of prophetic time, some of the most important and essential features of the respective predictions have been passed over entirely unnoticed.* And when an application has been made, we can often see but a small resemblance. In showing a fulfillment of the revelation of John in Nero, Professor Stuart says:—"It" (these things,) "was predicted by soothsayers of Nero," and that "*John's* OBJECT was secretly to intimate to his readers, who was meant by the beast; and in order to accomplish this object, he has repeated those things which POPULAR RUMOUR had spread abroad

respecting him, or at least alluded to them." This is only a specimen of other applications in the "Hints" of Prof. Stuart.

VITAL QUESTIONS AT ISSUE.

We now come to still more vital questions. Is the reign of Christ on earth to be personal, and premillennial? and is the everlasting kingdom of God to be set up under the whole heaven in the regenerated earth? If these are Bible truths, our position is the only safe and tenable one. If they are not, we are surely in great error.

Says Prof. Stuart:—"Every passage of Scripture, and of every other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reason can be given why it should be tropically understood." And it has never yet been shown, in those prophecies which speak of the coming of Christ, the destruction of the Man of Sin by the brightness of his coming, his judgment of the quick and dead at his coming and kingdom, the reign of the saints on earth, &c., that the subject and predicate would not harmonize if literally understood, or that a literal sense would be frigid, unmeaning, or inappropriate, so as to warrant a tropical application of them. Professor Bush says, "I do not enter into the detailed exhibition of the proofs of this position, because nothing in the nature of the case can prove it to the mind of a Literalist but the fact itself." [Letter to Mr. Miller, *Advent Herald*, Vol. 7.] And the only way they have been interpreted to avoid our conclusions, has been by denying their literal meaning, in plain contradiction to the rule of Professor Stuart's just quoted. Professor Stuart, in attempting to show that the destruction of the Man of sin by the brightness of Christ's coming, can not be literally interpreted, says:—"Nor am I able to see how *brightness*, in the strictly literal sense, can destroy either the man of sin, or any other man. *It might put out their eyes*, if carried to a certain extent; but this would not be to destroy them." [*Hints* p. 170.] And no better reason is given for the spiritual understanding of any of the prophecies. If these Scriptures are to be understood in accordance with the common acceptance of language, no one will deny the reality of our hope. The plain and positive declarations of God's word assure us that the saints shall reign on the earth, that the meek shall inherit it, and dwell therein forever: that the kingdom of God will be set up under the whole heaven, and be given to the saints of the Most High, and be an everlasting kingdom; that after the conflagration of this earth, there will be a New Earth wherein dwelleth righteousness; and that

* Says Mr. Hinton, "The work of Prof. Stuart is professionally very incomplete; a hundred historical facts referred to in the symbols of Daniel and John, he has left unnoticed; and we apprehend he will, in the more complete work which he intimates will come from his pen, find a more arduous task to select their *mates* in the reigns of Antiochus and Nero, than his great learning and ingenuity will enable him satisfactorily to fulfil."—[*Proph. of Daniel and John Illustrated*, p. 231.]

in that earth there will be no more sickness, nor sorrow, pain or death. The Scriptures which teach these and similar questions, on which our hope is based, are no less positive than those which teach the resurrection of the body and life everlasting; and if we may doubt the reality of the one, we may of the other. Unless, therefore, their literal interpretation is contradicted by other Scriptures, or they are differently explained by other parts of God's word, it is certainly safe thus to explain them; and, in departing from such a rendering, we have no assurance of safety. Also, if their literal is not their true meaning, we can have no certainty in arriving at their true meaning; for there is no earthly umpire or dictionary of terms to which we can refer for the decision of a question of such moment; and we are left to the mere fancies of men, however absurd or various such may be, the moment we depart from the letter of the word. When, therefore, there is no necessity for denying the literal import of any Scripture, we should hesitate long before we depart from it, lest the temptation to give a different rendering should be the result of mere unbelief; and unbelief is equally criminal, whether it rejects a Bible truth by explaining away the positive meaning of the Scriptures, or, by rejecting the Scriptures altogether. We, therefore, prefer to believe Scriptures of this nature as they read, than to risk our eternal all, by departing from the only sure word in pursuit of the *ignis fatuus* of mere opinion.

If God had designed to teach his children that the coming of Christ will be only his *spiritual* coming, to reign in the hearts of his children, it would have been as easy for the Holy Spirit to have moved these holy men by whom the Scriptures were written, to have given their communications in language that would express positively that doctrine, as it was to make use of language that expresses his actual appearing and personal presence. Thus it would have been as easy to have written that the Man of sin will be converted by the brightness of Christ's spiritual presence, as that he will be destroyed by the brightness of his coming:—to have said that before the world shall end, the tares shall cease to grow among the wheat for 1000 years, as to say they will grow together until the harvest, the end of the world:—that the horn of papacy will have no power for a long period previous to the judgment, as to say that the same horn will make war upon the saints, and prevail against them until the judgment shall sit;—to say that the world will be converted at his spiritual appearing and spiritual kingdom, as that he will judge the quick and dead at his appearing and kingdom;—to

say that the conversion of the world draweth nigh, as that the coming of the Lord draweth nigh;—to say that I will shortly pour out my spirit, as to say, Behold I come quickly. And so we might proceed to speak of every text which positively speaks of Christ's personal coming and kingdom, if God had designed to teach that it was only *spiritual*. But as no intimation that the coming and kingdom of Christ is different from what is described by the language of those Scriptures which predict it, we can only look for a literal fulfillment of those predictions.

It has, however, been claimed, that these prophecies are

HIGHLY POETICAL.

Says Prof. Stuart:—"The prophets have indeed employed most glowing language, in describing the future seasons of prosperity; and all they have said will doubtless prove to be true, *in the sense which they meant to convey*. But let him who interprets these passages remember well that they are poetry, and are replete in an *unusual degree* with *figurative language* and *poetic imagery*. [*Hints, p. 147.*]

We admit the prophecies are, many of them, "highly poetical," as far as sublimity contributes to their poetical character,—or as far as any of them are written in accordance with the Hebrew rules of poetry: but it does not necessarily follow that they are any the less *literal*. Poetry may be as true as prose, and prose as fictitious as poetry; and historical events, or those which are future, may be recorded as literally in the one as in the other. It is fitting that predictions of sublime and glorious events should be recorded in glowing language, and in a style corresponding to the theme. But unless it can be shown that God intends to amuse his creatures with high sounding words, instead of instructing them in divine truth, and therefore permitted the prophets to clothe their ideas with fanciful imagery, we are not, on account of their poetical character, to receive them as any the less literal in their application.

Indeed, the learned Prof., so often quoted, has himself shown the necessity of abiding by the literal interpretation. He asks:—"How could the Bible be what it is, viz., a *revelation* from God, provided its diction and the principles of interpreting it are to be regarded entirely diverse from those of all other books? What can be more rational or plain, than the proposition, that *when God speaks to men for their instruction, he speaks by man, and for men, and therefore expects to be understood.*" "A *revelation* must be *intelligible*, or it is no revelation. It must be in language that men are accustomed to

use, or they can have no key to it." "A revelation, (so called,) to men, which is clothed in words not employed agreeably to the *usus loquendi*, and not to be interpreted by the usual principles of exegesis, is of course no revelation at all. It is no more than sounding brass or a tinkling symbol; for it neither gives any distinct, articulate, intelligible sounds, nor does it represent them to the eye. It is in vain, therefore, that we seek for any rules, by which such a book can be explained." [*Hints*, p 15, 16.] Again he says:—"If God reveals the future to men, he must speak so as to be understood.—The things suggested by the words employed, are, beyond all question, understood by him incomparably better than they can be by men. But the question before us is, not what knowledge God possesses, but what has he designed to reveal? Now, if he employs words as the medium of a revelation respecting the future, then those words are to be interpreted by the ordinary rules of language, or else there is of course no revelation made by them."—[*Id.* p. 46.]

We know the Prof. may reply that this was written to disprove "an *occult* or *double* sense of prophecy." True: but it is none the less applicable to the present question. It may also be said that it is in accordance with "the ordinary rules of language," to explain "poetical imagery" less literally than ordinary expressions. To this we reply, that it may be, or it may not be, as the circumstances may require. Poetical imagery may be used merely to please the fancy, or to tickle the ear; or it may be used to express actual realities, as they are, or will exist. But as the Bible is given only for our instruction, and was not, like a theatrical play, written for our amusement, we have no right to suppose that the language teaches anything less real than the ordinary use of language would indicate, unless the necessity of the case requires us thus to consider it. For as "God addresses men in order to instruct, or reprove, or console, he will of course speak what is intelligible;" and consequently he will not, "merely to gratify the fancy, or amuse the imagination, or to allure by ingenuity in drawing supposed resemblances," resort to poetical imagery. The glorious events of the future "are no originals for fancy pictures." Therefore, while we interpret the poetical effusions of novelists as merely fanciful, or at best as highly colored; we must interpret the poetry of the Scriptures as language conveying ideas in the very words which best express the ideas to be conveyed. To interpret them otherwise, unless, as before remarked, the circumstances of the case require us so to do, is to place them on a par with the

writings of heathen poets, who only sought to amuse or interest. And, as the Scriptures cannot be thus interpreted, and as the spiritual reign of Christ can only be sustained by such an interpretation, it follows that his coming and kingdom must be as literal and personal, as the language in which the predictions are given will express in its usual acceptation. And so long as we have the letter of the Scriptures in support of the personal reign, it can only be disproved by positive declarations of Scripture, or by the transpiring of other events.

THE VOICE OF THE CHURCH.

If there could be any dispute respecting the literal meaning of these prophecies, it should be effectually settled by the consideration, that the voice of the church, in the purest ages, was in favor of such an interpretation. If we knew the precise ideas which the prophets attached to the words they used, in conveying these predictions to us, we might know to a certainty the truth in question; but in the absence of such knowledge, we can only interpret the prophecies of the Old Testament, in accordance with the clearer light of the New, which, as a commentary on some portions of the Old, and as evidence of the *literal* fulfillment of other portions, of all the prophecies there recorded as fulfilled, confirms us in the position we occupy. But when we come to the predictions of the New Testament—to "the faith once delivered to the saints," in its perfected form, and for which we are earnestly to contend, we have some evidence how the language in which they were conveyed was received and understood by the church, at the time it was given them. And no one has ever presumed to offer any evidence that the church for two centuries understood these predictions in other than in their literal application.

The following passage is, at the present day, considered the great corner stone of the *spiritual* *millennial* theory. Rev. xx. 4—6, "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But, it is worthy to

be remembered, that in the two first centuries there was not an individual, who believed in any resurrection of the dead, whose name, or memory has come down to us who opposed the view of a literal resurrection's being taught in these texts.—If any can have had a correct understanding of this portion of Scripture, since the days of the apostles, it must certainly be those who sat under their teachings, and were their immediate successors; and all the testimony we have from them is in favor of the literal view; nor does there exist the least fragment from the two first centuries of the writings of any author who denied it.

Eusebius and Jerome, who opposed this view, acknowledge that Papias was a disciple of John the writer of the Revelations, and a companion of Polycarp. And although the former speaks of Papias as a weak and illiterate man, when speaking in connection with this doctrine, yet, when he adverts to him on other occasions, he speaks of him as being "eloquent and learned in the Scriptures." Eusebius quotes from Papias as saying that "after the resurrection of the dead, the kingdom of Christ shall be established corporeally on this earth."—[Hist. Lib. 3: Sec 39.] And Jerome quotes Papias, [De. Script Eccles.] as saying that "he had the apostles for his authors; and that he considered what Andrew, what Peter said, what Philip, what Thomas said, and other disciples of the Lord." That Papias was a man of piety and truth, all admit; whatever, therefore, may be considered of his judgment, his testimony as to what the apostles taught, will not be questioned. Polycarp was another of John's disciples, and Irenæus testifies, in an epistle to Florinus, that he had seen Polycarp, "who related his conversation with John and others who had seen the Lord, and how he related their sayings, and the things he had heard of them concerning the Lord, both, concerning his miracles and doctrine, as he had received them from the Lord of life; all of which Polycarp related agreeably to the Scriptures." Following such a teacher, Irenæus taught that at the resurrection of the just the meek should inherit the earth; and that then would be fulfilled the promise which God made to Abraham. Justyn Martyr, who was born, A. D. 89, seven years before the Revelations were written, says that he "and many others are of this mind, "that Christ shall reign personally on earth;" and that "all who were accounted orthodox so believed." He also says, "A certain man among us whose name is John, being one of the twelve apostles of Christ, in that Revelation which was shown to him, prophesied that those who believe in our Christ shall fulfil a thousand years at

Jerusalem." Tertullian, who wrote about A. D. 180, says it was a custom of his times for Christians to pray that they might have part in the first resurrection: and Cyprian who lived about A. D. 220, says that Christians "had a thirst for *martyrdom* that they might obtain a better resurrection,"—the martyrs being raised at the commencement of the 1000 years. The first, of whom we have any account, that opposed this doctrine, was Origen, in the middle of the third century, who styled those who adhered to it "the simpler sort of Christians," as those who now adhere to it are also styled.—But Mosheim assures us that the opinion "that Christ was to come and reign a thousand years among men," had before the time of Origen "met with *no opposition*." Vol. I. p. 284. We thus find that

"THE FAITH ONCE DELIVERED TO THE SAINTS."

Was in accordance with our own; and that in the first age of the church, the literal interpretation of the scriptures prevailed. This is not sustained by the opinions of the fathers, formed according to their own judgments, as is often represented; but it is sustained by their testimony, as to what was the faith of the church in their day, and what was received from those who transmitted to them the faith which was delivered to the apostles.—For, however much they might err in judgment, no one questions the validity of their testimony. Now if the spiritual interpretation of the Revelations is the true interpretation, it would have been thus received by Papias and Polycarp, John's disciples; and it would have been the prevalent belief of the church in that age, and been transmitted by them to their successors; so that the literal translation would have, when it came up, been considered as an innovation, and been opposed as a heresy; and it never could have become predominant without leaving some traces of the controversy which convinced the church of its truth. But the spiritual view was not thus received. The disciples of John received no such teachings from him, nor transmitted them to others; and the church never dreamed that a spiritual meaning could be attached to them, until the church began to be corrupt. Indeed, so universally was it admitted, that the 20th of Revelations taught the literal resurrection of the righteous, 1000 years before that of the wicked, that the only way in which this doctrine could be at first denied, was by denying the inspiration of the Apocalypse. Eusebius relates that Dionysius, in attempting to disprove the reign of Christ on earth, "was led to question the canonical authority of the Apocalypse." This he

would not have done had that book favored his view. Even Mr. Morris admits that "Dionysius is cited by Eusebius, as saying that the book of Revelations was rejected by some, who claimed it was written by Cerinthus, a heretic, to sustain his fiction of the reign of Christ on earth." [*Mod. Chil.* p. 55.] And Eusebius himself raised questions on the canonical authority of the book, and intimated it was the work of Cerinthus. While, therefore, we find that the first who denied the personal reign of Christ on earth, were obliged to deny the authenticity of the book of Revelation, by claiming that it was written for the purpose of proving such reign of Christ on earth, it is proof conclusive that the spiritual view has no foundation in that prophecy. And it the reign of Christ on earth is personal, and the two resurrections predicted in Rev. xx. are literal, then we must have the truth respecting this controversy, and must be living in the very crisis of this world's history; so that, for aught we know to the contrary, any day may witness the descent of the Son of man from heaven; and at the farthest, his coming cannot be long delayed. This literal view is the only one that is safe; while those who depart from it may make what they please of the scriptures, and accommodate the word of God to the most extravagant absurdities. Says Martin Luther, in his Annotations on Deuteronomy, "that which I have so often insisted on elsewhere, I here once more repeat; viz. that the Christian should direct his efforts toward understanding the *literal* sense, (as it is called) of scripture, which alone is the substance of faith and of Christian theology:—which alone will sustain him in the hour of trouble and temptation;—and which will triumph over sin, death, and the gates of hell, to the praise and glory of God. The allegorical sense is commonly *uncertain* and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only, on which if a man lean, he will find it no better than the Egyptian read."

Thus, on reviewing the whole question, and taking into consideration the various arguments which have been advanced against us, with a sincere desire to be led into all truth, we are more than ever convinced of the reality and the nearness of those eternal scenes for which we look; and which we believe are in accordance with the faith once delivered to the saints;—looking for those things, and those only, which Moses and the prophets did say should come. Having thus presented a few of the arguments, and hastily glanced at some of the contradictory theories, with which we have had to contend, we will recapitulate the principal points

of difference between us, and which we are called upon to relinquish as untenable. We are looking for the personal Advent of Christ, at the termination of the prophetic periods, near the end of which we believe we must now be; that those periods are years;—that the visions of Daniel and John carry us to the end of the world, the fourth beast being Rome, and the little horn, papacy; that this world, being cleansed by fire, will become the New Heavens and New Earth, wherein dwelleth righteousness;—that the resurrected saints will inherit it;—and that the everlasting kingdom, the kingdom of God, will be set up under the whole heaven. These in the main are the great questions at issue. The definite time is no longer a dividing question, only, as we believe the Advent is the next event, and is at the very doors. This belief, venerable as it is for its antiquity, and enshrined as it has been in the hearts of many of the brightest luminaries of the church since the Reformation, as well as having been the faith of those who sat under the teachings of the apostles—is, we believe, in accordance with the teachings of the scriptures. But the churches have rejected it as a modern theory, as a novelty of these days, and as a delusion. And it has been opposed only by scorn and ridicule, or by strange and novel principles of interpretation, or by principles of interpretation which give up all the distinctive features of prophecy which have distinguished the Protestant from the Papal church.*

* Of Prof. Stuart's "Hints," Mr. Hinton says,—"We regret that in the midst of the great moral conflict with Anti-christ, which is now carrying on, those into whose hands the saints were so long 'given,' should find so able a coadjutor. Without, of course, for one moment, intimating any such ambitious design, we are clearly of opinion that the worthy Doctor of Andover has already earned a cardinal's hat; and if his forthcoming work should be equally ingenious in behalf of Romanism, the Pontificate itself would be only an adequate reward! We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, after a candid consideration of the scheme which excludes Papacy from the page of prophecy, and that which traces in the prophetic symbols a faithful portraiture of its abominations, make a wrong decision. Since we have read the work of the learned Stuart, we have rejoiced the more that our humble abilities have been directed to the defence of the old paths."—[*Proph. Illus.* p. 231.]

Speaking of the views of Professors Stuart and Bush, the N. Y. Evangelist says,—"The tendency of these views is to destroy the Scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to *Universalism*. This tendency we are prepared to prove."

The Hartford Universalist says,—"Prof. Stuart, in his work, comes nearer to Universalists in their views of the topics discussed, than any other writer of his school in the country, and he has taken out of the hands of the opposers of our faith many of those props with which they are endeavoring to keep up the old castle which they are living in. He puts an uncompromising veto upon the popular interpretations of Daniel and Revelations, and *unites with Universalists* in contending that most of their contents had special reference to, and their fulfilment in, scenes and events which transpired but a few years after those books were written."—(Oct. 15, 1842.)

The Trumpet says, "Prof. Stuart continues to verge towards *Universalism*."